

THE BAPTIST RECORD.

OLD SERIES VOL. XXXI.

JACKSON, MISSISSIPPI, FEB. 28, 1907.

NEW SERIES VOL. IX. NO. 9.

Perhaps the shortage of railroad cars is a blessing in disguise. What multitudes of our people are escaping with their lives on that account is a matter to be thankful for.

The contract for the new Baptist church building at Winona has been let, and the work is to be finished by the 4th of July. We understand that the work has actually begun. Pastor Ball has prayed much and worked hard for the new building.

"Mississippians are numerous over here and many are making themselves felt in the general work of Texas Baptists. Glad to know the work is so highly prosperous in my native State. May the Lord bless you in all things."—A. J. Miller, Texas.

Sunday was Foreign Mission day at Ripley. The offering was the largest in the history of the church. They are happy over the results of that day. Two additions at night, making eleven additions within the last month, and several others will follow soon.

We are, at considerable cost, giving our readers this week an illustrated article on "The Cigarette", and we request every subscriber, after reading his copy, to hand it to some one who stands in immediate danger. We hold out the warning in the earnest hope that it may save at least one boy from ruin.

Many of our successes are our happiest surprises. We go along and take up an unpleasant duty determined however to execute it faithfully, and lo! in the midst of it the Lord's smile seems to set the whole equation all aglow and henceforth to the end of the task we walk upon the high places of the beautiful life. Such experiences are not uncommon we opine with our brethren in the pulpit.

The ever complaining soul has neither resources nor faculties for comforting other people. Then, beloved, solve your own troubles with a little of the unmentionable. Put on a cheerful mien and go forth dispensing kindly words and kindly deeds in a kindly way. And remember that while smiles are cheap in production they are invaluable in expenditure and that it is yet more blessed to give than to receive.

It is said that ex-Governor Taylor of Kentucky, who is wanted for complicity in the murder of Gov. Goebel, lives in constant dread of being kidnaped and taken back to Kentucky for trial and that his methods for prevention are elaborate, all to preserve his life. If men could only be persuaded to be as heedful and provident concerning the life to come, it would show equal if not greater wisdom. But men are only worldly-wise.

On Feb. 16, 1907, the Baptist churches in Monroe county resolved themselves into a compact, to be known as Monroe County Association. Deacon A. J. Brown, of Aber-

deen, was chosen moderator, W. E. Eikner of Prairie clerk, and D. A. Beeks treasurer. The first meeting will be held with New Prospect church, seven miles east of Aberdeen. The brethren recognize the need of a great work in that territory, and feel that they can best perform it through the new organization.

There is many a life that lacks no little of being happy for the reason that it cannot get what it likes. It is no less a fact that that same life has a double faculty for making other people unhappy. But there is a good and safe way out of such an uncomely situation and that is to heroically cultivate a liking for what you get. The effort will not only bring you happiness but will be contagious and help others.

It seems that nearly the whole of the President's cabinet have resented Mr. Hitchcock's reflection when he said "no honest man could be elected to office in this country." Most of them have at one time or another been elected to some office. Now that the Secretary of the Interior has rooted out so many grafters, wouldn't it be a patriotic thing for all of those "big bugs" to challenge investigation rather than to flare up and kick? Better go easy, beloved.

Now that Cain would not keep his brother but killed him, all Christendom is holding him up to the contempt and execration of all the race of men and also as a warning. Well if identity of blood fixes the obligation of fellow-helpfulness, there was a sad lack of that tender sentiment when the Ishmaelites under Joshua invaded Canaan, as well as when Saul struck the Amalekites. What also about the Indian children reared among the whites, if they forget.

Statisticians say that nine-tenths of those who come into the churches of all denominations in the country do so before they are twenty years old, and that 83 per cent of all who enter the churches come from the Sunday-school. This should not be used as an argument for despairing of the conversion of any one not a church member who is over twenty years of age, but it does very strikingly indicate the impressionability of children, and the importance of Sunday-school nurture and training as preparatory to the duties of church membership.—New York Observer.

Do not be discouraged at your faults; bear with yourself in correcting them as you would with your neighbor. Lay aside this ardor of mind, which exhausts your body and leads you to commit errors. Accustom yourself gradually to carry prayer into all your daily occupations. Speak, move, work in peace, as if you were in prayer, as indeed, you ought to be. Do everything without excitement by the spirit of grace. As soon as you perceive your natural impetuosity gliding in, retire quietly within where is the kingdom of God. Listen to the leadings of grace, then say

and do nothing but what the Holy Spirit shall put in your heart. You will find that you will become more tranquil; that your words will be fewer and more effectual, and that, with less effort, you will accomplish more good.—Fenelon.

Griffith Memorial.

The new church, Griffith Memorial, located in South Jackson, G. W. Riley pastor, is making rapid progress. They are still worshiping in the new three story brick school house, with an average of 75 in S. S., with our beloved Bro. Gov. Longino as superintendent, and fifty in attendance at prayer meeting. The beautiful new church house is rapidly nearing completion, which will be a gem. We should all be much interested in this important field.

A Thousand Dollars from Twenty-Five.

In view of the large amount which must be raised in the next three months for foreign missions in order to close our Convention Year without debt, we are trying to get twenty-five of our brethren and sisters to each give \$1,000 on the work for this year. This does not mean a thousand dollars in addition to what they have already given, but to include whatever may have been given this Convention Year. We think it very likely that there are twenty-five of our consecrated men and women who will feel called upon of God's Spirit to give this amount. Several have already agreed to give the amount. Surely God has been greatly blessing our people, and He has at the same time given us a glorious opportunity to reach out in His name after lost souls.

In addition to the above we are also trying to get twenty-five churches which have not formerly given as much as \$1,000 to contribute that much this year. Several churches have gone beyond the \$1,000 mark already, and we hope to hear of the full twenty-five before the last of April. This is not to include churches which have already been giving this much. Some of our churches have gone up to \$3,000 or 4,000 apiece, but we want twenty-five additional churches this year to get to the \$1,000 mark for the Master's glory. Of course, this is to include all gifts from W. M. U., Sunday School, etc. In every case where churches come up to or beyond the \$1,000 mark, we hope that they will report to us at once.

Foreign Mission Board, S. B. C.,
Richmond, Va.

We beg that every subscriber will carefully read the above from the Foreign Mission Board, and ask God to show where the path of duty lies. And while those who are able, if they choose, to take one of the places above, let all of us decide what part we should take, in view of the pressing needs of the Board.

God's Dealing With Sin.

God is sovereign. He is the Almighty. He will bring glory to His name out of all the confusion and discord of earth. Sin has entered the world and raised a rebellious band, but God will gain the victory over sin.

God puts sin from His presence. "He is not a God that has pleasure in wickedness: neither shall evil dwell with Him." Ps. 5:4. God cannot look upon sin with any pleasure. He cannot endure it in His presence. For this reason Adam and Eve were driven from Eden. God did not cease to love them, neither did He love them less. They had taken sin into their hearts; and for this reason they were driven from God's presence.

Here is the reason for the banishment of the wicked at judgment. The man who comes before God with sin in his heart must be driven away. God is too holy for sin to dwell in His presence.

Men often have a wrong conception of God. He is often thought of as a vindictive Judge who takes pleasure in damning the wicked. God is the very opposite. "I have mercy in the death of him that dieth, saith the Lord God." Ezek. 18:32. God never was angry with the souls of men; but He has a perfect hatred for the sins of men. If men will not give up their sins they must be driven from the presence of God. For this reason He will say, "Depart from me, ye that work iniquity." Matt. 7:23.

II. God Forgives Sin.

There is a place upon which God meets a man in the forgiveness of all sins. Repentance towards God and Faith toward our Lord Jesus Christ brings a man into a close relationship with God in which his sins are absolved. "The blood of Jesus Christ His son cleanseth us from all sin." John 1:7. God destroys man's sins. "As far as the east is from the west, so far hath He removed our transgressions from us." Ps. 103:12.

The awakened sinner struggles in vain to deliver himself from his sins. "The sorrow of death compass him and the pains of hell gat hold upon him: he finds trouble and sorrow." Ps. 116:3. It is then that he cries, "O Lord, I beseech thee, deliver my soul." Ps. 116:4. It is then that God with His hand dipped in the blood of the atonement strikes His sins away; and the man exclaims, "Gracious is the Lord, and righteous: our God is merciful." Ps. 116:5. God longs to liberate men from their sins, for this cause He sent His Son into the world and has commissioned His church to preach the gospel in all the world.

III. God Punishes Sin.

Sin brings its punishment. It cannot be otherwise. God said, "In the day thou eatest thereof thou shalt surely die." Gen. 2:17. And again, "The soul that sinneth, it shall die." Ezek. 18:4. And again, "Every one shall die for his own iniquity." Jer. 17:29.

As was well before sin entered the world; since then sighs, tears and heartaches have been everywhere. "Every transgression and disobedience received a just recompense of reward." Heb. 2:2. A sure punishment follows in the wake of every transgression.

We see God's punishment of sin in the suffering of Jesus. We cannot understand His suffering otherwise. Christ's sacrifice was vicarious. His suffering was also vicarious. Christ was punished in our stead. "He was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed." Is. 53:5.

Behold the Son of God in Gethsemane. He groans in a mighty agony, and sweats, as it were, great drops of blood. In His distress He cries, "If it be possible, let this cup pass from me." Matt. 26:39. What means this agony? The reason is apparent. He was suffering for the sins of the world. Hear the piteous cry of Jesus on the cross, "My God, my God, why has thou forsaken me?" Matt. 27:46. What can it mean, if not that God was punishing sin imputed to His Son? Paul approached death in quite a different manner. We hear him say, "I am ready to be offered." 2 Tim. 4:6. He met death, sustained and soothed, without any great burden of soul. Why the difference? The answer is easy. The punishment for a world of sin was laid upon Jesus; while Paul was not bearing his own sins for Jesus had borne them for him.

If God's punishment for sin was so great, when poured upon his own Son, who bore imputed sin, that the sun refused to shine and the earth shook and staggered; O what will it be when poured upon unworthy sinners who have lived in rebellion against God? No wonder Paul said, "We pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20. J. F. Sherman. Senatobia, Miss.

Monroe County Association.

On Saturday, the 16th inst., the churches of Monroe county met with the Mt. Pleasant church, ten miles east of Aberdeen, and formally organized themselves into "The Monroe County Baptist Association." The churches were not all represented, but the association was organized with eleven churches and begins under most favorable circumstances.

Bro. A. J. Brown of Aberdeen was chosen moderator, W. E. Eikner of Prairie clerk, and D. A. Beeks treasurer. Miss Bessie Ware of New Prospect church was chosen vice-president of Woman's Work for the association. The first meeting will be held with the New Prospect church, seven miles east of Aberdeen, on Friday before the 3rd Sunday in September, 1907.

There is a great work to be done in this county and we enter upon the task much encouraged by past experiences.

D. W. Bosdell.

First Baptist Church, Aberdeen, Miss.

Baptist Pastor's Conference.

15th Ave.—Prayer by Bro. Hailey. Pastor Hailey preached. Subject, "Commercial and Religious View of the South." Acts 1:8. 41st Ave.—Dr. Rowe preached at 11 a. m. One received for baptism; two by letter. Pastor Swain preached Sunday night. Subject, "The Anathema of God." Text, 1 Cor. 16:23.

Mt. Gilead—Pastor Cook. Subject, "Deity and Work of Christ." Text, John 1:1-5. At Porterville—Pastor Newton preached. Subject, "Faith Essential to True Worship." Heb. 11:8. Collection taken for foreign missions.

South Side—Pastor Moore preached. Subject, "The Fate of the Righteous and Wicked." Four additions by letter.

Poplar Springs—Pastor Venable preached on the "Great Commission." One received by letter.

Highland—Pastor Roper preached on "Christian Assurance, Relation and Preservation." Rom. 8:31.

Forest—Pastor Hackett. Subject, "Man's Fall in Adam and Recovery in Christ."

First Church—Supplied by J. H. Eager, of Baltimore. Subject, "Receiving and Giving."

Two Notable Events Go Unnoticed.

Judge "Bob" Cochran's court and its results were surely a very notable event. Just think! 444 true bills or indictments by the county's grand jury and over 400 convictions! A greater part of these indictments were against blind tiger men and 83 per cent of the rest were for the result of illicit whisky. Every form of violations of law that usually are associated with the Devil and whisky were brought up and a proper settlement made by the judge. The results of this court showed that Judge Cochran bravely invaded the worst whisky and gambling dens of the South. They equalled the worst that are found in the cities in which a large foreign population predominates. Good white men (1) in other respects employed from six to a dozen or more negroes to peddle whisky by the bottle and the floors of depots were crowded with nicely made cases directed to negroes in every neighborhood. In other words, the country swarmed with blind tigers, crap shooters, etc., etc. No grand jury could be selected that would tackle the violators and if they got proof against some weakling, no petty jury would convict them, if there was a shadow of excuse; and to add to this, the circuit judges were content to fine the convicted men the least that the law would allow. Judge Cochran selected juries of men, and when all was ready a most glorious victory was won. So closely did the court pursue the offenders that the judge-informed them that it would be best to come up and plead guilty, and many availed themselves of that suggestion. The offenders were fined heavily, but a large part was wisely reserved as a bond for good behavior in the future, which has a most salutary effect.

Judge Cochran did what the Christian people most desired should be done, but which their combined efforts had failed to do—they were powerless to do anything except to look on at the moral destruction, sin and ruin.

For these great blessings, though only the judge's duty, expected the Christian people, and especially the preachers, would publicly offer thanks to the Lord and the judge and his court—would praise them in every church—came the judge and proclaim him a public benefactor. No praise or public demonstration in the writer's estimation could have been too great and yet the writer did not hear a word of praise from the pulpit nor neither has he heard of a single praise or words of congratulation or any other public sentiment expressed that was calculated to make Judge C. feel any better. The people have acted more like a great wrong had been done by some occult usurpation of power. The judge was heard to say that not a preacher had grasped his hand as a kind approving indication of the latter's feelings. The writer ventured to mention this coolness, apathy or whatever it may be called, to his preacher, and received the consoling (?) answer that "Judge Cochran would be rewarded in Heaven!"—but, what if he fails to get there! Now, I ask for information. Why papers tacitly ignored this, the greatest event of the South since the war and certainly of the greatest moral good. The news of this great occurrence was carefully written and sent to a leading Baptist paper of the South, but I am sorry to say it was completely ignored, notwithstanding great stress was put upon the unprecedented number of bills and convictions, as the writer had not known heretofore more than 75 to 100 true bills in any court.

Again, our good Brother Cates has invaded one of the very worst holes for sin and

violations of law known to the writer and he and the good Christian works have induced our senior brother "to dwell among them" and the result is over 3,000 convictions and "the good work is going bravely on."

Let me ask in all kindness why the religious papers are so very reticent about this great revival. One, a Baptist paper, in its last issue had three lines devoted to it and over fifty about taxing old bachelors for the support of old maids—a lot of "stuff." Another religious paper devoted perhaps a half dozen lines to merely tell that such a revival was going on! The political papers, though not edited by Christians, are devoting whole columns to this, the greatest of revivals of the South, but our religious papers seem disposed like the preacher who the writer asked about Judge C.'s court, i. e., "Evangelist Cates will be rewarded in Heaven." If we do not praise Bro. Cates is there any wrong in praising the works of the Lord as manifested through him? R. D. Alloc.

From Texas.

I feel that you possibly like to have a line or two occasionally from a Mississippian in the Lone Star State.

We have been here just three months. The Lord and His people have been exceedingly kind to us. We have been blessed with good health and an abundance of work to do. The people have showered their kindness on us.

Our work for the Master has been wonderfully blessed here at Palacios, "The City by the Sea." We have received twenty-two into the fellowship of the church; two of these by profession of faith. We have the largest and most attentive congregations it has ever been our privilege to preach to. The church is very prompt in paying the salary.

As you know, this is the place of the B. Y. P. U. encampment of Texas. A more ideal location could not be found. The Tres-Palacios bay is on two sides of the town. The breeze comes mostly from south-east across the bay; so it's fresh and cooling. The water is as fine as artesian as one finds anywhere. The place is perfectly free of malaria. We are planning for the best encampment Texas has ever had. Some of you good Mississippi folks come over here and see the goodly land and abide here.

I have lost none of my interest in the dear old State and her people. I note with great interest the work of the kingdom in my dear old native State. I am pleased to know the church, Columbia Street, of Hattiesburg, of the Lord's planting through this humble scribe, has secured the services of our beloved Bro. McMillin as pastor. May the dear Lord bless him abundantly as He did us.

I am rejoiced to see the constant improvement in our paper.

The Bible Institutes are growing in interest. I think the first held in the State we held in Hattiesburg three years ago. Now they are South, Central and North Mississippi Institutes. The success of our dear old Mississippi College greatly rejoices my heart. I feel so glad I had the pleasure of leading my noble church in Hattiesburg to take a good part in this great work.

I see from a New Orleans paper Jefferson county has gone dry. Hurrah for that; let the good work go on. We are soon to have the question before the Matagorda county, Texas, our home county. Let Mississippi

friends remember our cause in prayer! We are dry now; may the Lord keep us so. The Lord bless you all.

M. J. Derrick.

Palacios, Texas.

Hell.

By T. A. J. Beasley.

When have you heard your pastor preach a sermon on the subject of hell? Last year we held a meeting in a certain town, and we preached a sermon on hell one night. The next day a lady who lived in another town said to us: "I asked my pastor not long ago why he never preached to the people about hell, and with a smile he said, 'My sister, that doctrine is out of date now. We must win the people by preaching the love of God to them.'". Is it true that the Bible doctrine of hell is out of date? Did God make a Bible that would not do for all time! Is there really no hell? Is it not true that "he that believeth not shall be damned?" Then why so much in the Bible on the subject? If the Bible teaches that there is a hell awaiting all impenitent ones, then why not preach it? We believe in a real help just as the Bible teaches it. We believe all unbelievers, unless saved by God's grace, will one day be cast into hell to suffer, forever, its awful torments. The descriptions of hell as found in the Bible are terrible in their significance. Let us take a glance at some of them. The Bible represents hell as a place of darkness. Matt. 8:12. "But the children of the kingdom shall be cast into outer darkness." No human mind can comprehend the full import of the solemn words, "outer darkness." They suggest the idea of no light to cheer, no hope to enliven, no mercy to palliate suffering, and no God to give comfort. Another passage in Rev. 21:8 presents the subject to us in a different light. "But the fearful, and unbelieving, and the abominable, and murderers, and whose mangers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." We know something of the awful agonies of those whose physical bodies are burned with literal fire, but, oh, what is that to be compared to the terrible pangs inflicted, by the unquenchable fires of hell! Who can tell what it means to be cast into the "lake which burneth with fire and brimstone?" And this suffering is not simply for a day, or a year, or a century, but it is to continue forever. Our Lord also describes hell as a place of weeping. Matt. 8:12. "There shall be weeping and gnashing of teeth." O, the bitter tears of regret and remorse! The Lord says when we get to Heaven that he will wipe away all tears from our eyes, but not so with those who go to hell. There will be no eyes to pity and no arms to deliver. There will be no alleviations from suffering and no cessation from pain. The words, "gnashing of teeth" suggest the idea of the most intense suffering. When ceaseless ages have rolled by, it will still be as far to the end of suffering as when hell first began—it will still be wrath to come—it will still be "weeping and gnashing of teeth." Hell is also set before us as a place of terrible companionships. See Rev. 21:8. The drunkards will be there; the adulterers will be there; the liars will be there; the thieves and robbers will be there; and the very offscourings of the earth—the filthiest and the most vile and the most degraded men and women who have ever walked this earth will be there. Everybody will be an enemy to everybody else there. There will

be no harmony in hell, but all will be discord. O God, who can endure, forever, such company! In the sixteenth chapter of Luke, the Bible presents to us a man in hell. Turn to it and read it. See how he longingly looks away to Heaven and how earnestly he begs for just a little mercy, but it cannot be granted. It is too late now. See how anxious he is that others come not to that place of torment. O, those heart-rending words, "I am tormented in this flame."

Again the Bible speaks of the smoke of the tormented in hell ascending "up forever and ever." Once more it is a place "where their worm dieth not, and the fire is not quenched. Some say these passages are all figurative. We grant that they are, and, yet, there is nothing to be gained. These figures point to most awful realities. The realities are bound to be more terrible than the figures that point them out. Yes, there is a real hell. The punishment of vice demands that there be a hell. Hell is the just doom of the finally unrepentant. Every sinner who goes there will realize that it is his just doom. Every sinner will receive justice at the hands of God. No lost sinner will ever feel a pang which he does not deserve to feel. No soul will ever be arbitrarily excruciated with agony. No groan will ever be capriciously wrong from any bosom. No tears will ever be causelessly drawn from any eye. The fires of perdition will glorify the perfect justice of God. Let us, O my brethren, warn sinners to flee from the wrath to come—the wrath that is without mixture of mercy. Eern, Miss.

Cheneyville, La.

We are always glad to see The Baptist Record come, bringing us the news from our native State. Let me pause to say, Bro. Bailey, that the paper is growing better all the time and should go into every Baptist home in the State.

I am pastor of the second oldest church west of the Mississippi river, and I believe that she is just reaching the prime of her usefulness. I have been here a year, and God has graciously blessed us. Last year was not noted with us for a great ingathering, but for development in Christian graces. The year before we came, the church gave for all purposes \$1,350—last year we gave for all purposes \$2,200, or a gain of \$850.

Last Sunday was a day of rejoicing, when our Foreign Mission collection reached \$200, as compared with \$9.50 which was given the year before we came. The church has increased the pastor's salary \$15 per month, too.

We have a good prayer meeting, Sunday school, B. Y. P. U., W. M. U., and Girls' Circle.

Baptists are waking up all over the State. We have located our male college at Alexandria, and the first building is nearing completion. Our female college will be located at Shreveport in the near future. We are planning for great things under God for the elevation of His people and the advancement of His cause.

Let each one who reads this, pray for the work in this priest-ridden State.

Yours for the Master,

Homer H. Webb.

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Liberty of Law.

The term "liberty of law" may appear paradoxical. For "liberty" means "unbound," while "law" means "fastened"; but there is such a thing as the "unboundness" of things "fastened," notwithstanding the seeming contradiction of the two words.

Since the dawn of creation the human race has striven for liberty. Various have been the means used to attain it, and more various still has been the misconception of its real meaning. Through this misunderstanding, liberty degenerates into license; for license is not the use but the abuse of liberty. There is no doubt that liberty has been confused with pleasure which has been sought in love and have ended in disgrace, some in glory and failed in lust, and others in dominion, and only ingratitude.

To regulate liberty and save it from chaotic discord, it must be "fastened" or be under law. It is through law alone that the liberty of the soul is to reach a state of perfection, for there is a law running throughout the whole economy of the universe crying out for liberty. Were not the soul of things perverted, and the eye of truth dimmed, there would not be a single discord in all our environment. The bird inclosed within the cage strives for liberty, yet when freed from its prison, it becomes wrapped in the folds of the atmospheric expanse, the very resistance which enables it to soar aloft whence it gets out its harmonic trills to the joy of who hear. Its body though free is indeed fast bound by a law which enables it to move.

It is through these "loosening" and "fastening" forces harmoniously adjusted that makes possible a state of perfection. This is the end and aim of all moral con-

duct. It works through two channels, the useful and the beautiful. Both of these converge into the one word, service:

"Kill in my heart its hopes that falsely burn;

Teach me the sorrow that bids all fear cease;

Force me with patient tenderness to turn My hands and eyes to other's help and earn

Something akin to peace."

The name that shall flash through the distant ages of the future with an ever increasing glory will be the name of him who in his own day seeks the good and happiness of his fellow men and identifies his life's interests with "some great work of national utility or benevolence. This is the true glory which outlives all others, and shines with undying lustre from generation to generation."

As the pulsation of a stretched string makes a sound pleasant to the ear, so do combinations whose resultant is beauty give pleasure to the eye and stimulate the soul to "conspire with all exalted sentiments," and sets it vibrating with emotions of pure and undefiled religion. Useful things are much enhanced when constructed with a view of being beautiful. So much so is this true that if the love of beauty is not vitiated by vanity, its influence is sure to be elevating and ennobling in its immediate and final results.

Another fruit of the liberty of law is its sure attainment of truth. Working under the light of utility and beauty with the idea of perfection as the goal, brings one finally to the ability of grasping the absolute truth which is able to drive out of the mind the falsehood which "sinketh in, and settleth in it, and doth the hurt." When the soul becomes imbued with truth, that is, to wish and desire nothing but the pure and true, it has attached to a stage of development which guarantees the approving smile of the Eternal Father Himself. This is the soul which "teaches that the inquiry of truth, the knowledge of truth, and the belief of truth is the sovereign good of human nature."

This stage of perfection guarantees righteousness, the absolute perfection of character, the acme of Christian life, the work and end of gospel blessing. To be right and wise at the same time is to know and do the truth, and 'tis truth that is able to make you free. The state of righteousness is obtained through a strict adherence to the demands of duty, which "is that conduct which is due to God by which is the debt that man owes to his Maker." It is this state that brings that perfect happiness to each to whom it is given the privilege and power to "turn all the voices of Nature into one song of rejoicing." We conclude that freedom of action governed by the law of righteousness is the only guarantee of that state of perfection so pleasing to the Master and so profitable to His followers.

Points and Illustrations.

A preacher among some brethren, in speaking of the matter of encouraging young preachers alluded to an early personal experience of his own when an older and popular preacher gave him great help by telling him that he had one talent that was the charm of most good preachers, and that was that he made points and made

them clear and plain and in close connection. But very much to his surprise some of the people present showed a disposition to make light of the idea of a preacher making points in his sermon.

Some time not remote and some where not far from the same place a preacher undertook to belittle the illustrative method of illustrating a subject.

It is a matter of gratitude that such critics are few, for it would be next to a death and a blight if they were universal.

The preacher whose sermons are only a flow of words without material points is little more than a "talker" who has small advantage over one who speaks in an unknown tongue. One who fails to cultivate in so far as the illustrative art is apt often to leave his audience in the dark as to what he would have them to understand. The sermon of the first is like a round loaf of bread without a knife to cut it with in comparison with a plate of hot rolls with fresh butter. The other is like a dingy and dark dungeon with unknown contents in comparison with a well lighted conservatory stocked with beautiful shrubs and flowers and fruits.

Yes, by all means encourage the young preacher to "make points"—not too many, but clear and connected and if possible with analogies and striking incidents make the truth as plain as day light, as Jesus did.

Bro. G. D. Parker, of Violet, recently lost his residence by fire. We extend sympathy.

Pastor J. L. Wilson and Wenasoga Church were blessed Saturday and Sunday, Feb. 9th and 10th. Large congregations and good interest.

Rev. J. L. Walker orders his paper changed from Blue Mountain to Wowoka, Ind. Ter. He goes there to take charge of the church at that place. We regret to lose so good a man from our ranks.

Ingomar church and Pastor C. W. Smith had an excellent day Sunday, Feb. 10th. Large congregations Saturday night, Sunday and Sunday night, with eight forward for prayer.

Feb. 10th was a good day with the New Albany church. One hundred and twenty-six in Sunday school, house actually full at both services and one accession. The Ladies' Aid Society had a splendid meeting on the 11th; 23 members were present, three new members were received and \$7.30 regular dues were collected. The society has undertaken to support an orphan by regular contributions, and the amount collected for that purpose was \$7.00. Mrs. D. H. Hall is president and Mrs. H. D. King secretary.

Dr. R. J. Campbell, Dr. Parker's successor at the City Temple, London, has finally landed in his theological ramblings, on two things: He says, "Sin itself is a quest for God", and to propagate this "new theology", he has organized the "New Theology Union." Whenever any man begins to doubt and dally with the inspiration of the Bible, he shall be "driven of fierce winds", and is liable to be tossed upon any rock of doubt and unbelief. But let us be comforted with the truth that "the word of God is not bound", and abides forever.

Feb. 28, 1907.

News in the Circle.

Martin Ball.

Rev. Robt. Lovell has accepted the Glen St. Mary church, Florida. A good pastor and a splendid church.

Rev. B. Lacy Hoge leaves Jackson, Ga., to accept the urgent call to Onancock church, Virginia. He goes back to his native land.

Students of Virginia are attempting to raise \$1,000 for the Central Woman's College, the endowment fund of Richmond College. The faculty of Richmond College is the first offering. This comes from their meagre salaries.

Pastor Blackwell of Norfolk, Va., has been invited by the faculty and student body of Richmond College to hold a week's evangelistic services in the college. The meeting began the 18th of this month.

Rev. W. F. Fisher of Alexandria, Va., has just closed a great meeting at Hagerstown, Md. There were 43 added to the church. Among the number there were eight above 50 years of age.

Two very prominent and useful preachers of Tennessee have recently gone to their reward. Rev. C. C. McDaniel of Toque, Tenn., and Rev. N. B. Goforth of Riceville. Dr. Goforth was at one time president of Carson and Newman College, one of the Baptist schools of the State.

The Pendleton bill, which makes the Adams law applicable to the entire State of Tennessee, received the signature of Gov. Patterson last Friday. Let every Christian pray that our sister State may succeed in driving the saloon from the whole State.

Rev. Ford T. Cox of Florence, S. C., has been appointed one of the field editors of the Baptist Courier, Greenville, S. C. He is a splendid man for the position.

Rev. G. V. Filley has been called to and accepted the care of the church at Natchitoches, La. He will soon move to the field and begin work.

Gov. Martin H. Ansel of South Carolina has just issued a proclamation instructing all dispensaries to close their doors and remain closed until the county boards are appointed and take charge. This means that the State will have complete prohibition for some time. Gov. Ansel is an active Sunday school worker and member of the Presbyterian church.

A street car conductor in Memphis, Mr. McNutt, was converted a few days ago. The Holy Spirit used the gospel songs sung by the passengers returning home at night from the great meeting, for his conviction. He enters the ministry at once, and held services at the Banner Laundry last Monday at noon.

The home of Rev. G. W. Thompson of Blue Mountain, Miss., was destroyed by fire Sunday night, Feb. 17th. Bro. Thompson was away, filling his appointment when the fire occurred. He carried \$300.00 insurance, 1-3 value of the property destroyed.

THE BAPTIST RECORD.

Rev. J. D. Anderson, so well known and loved in Mississippi, has accepted work in two splendid towns on the bay shore, near Mobile. He gives half time to each. The churches are to be congratulated on securing such an excellent pastor and preacher.

Rev. Joe Shearer and J. C. Ayers were ordained by the Corning church, Feb. 17th, to the full work of the Gospel ministry.

Rev. T. J. Wilbanks has resigned his work at Liberty, Mo., to accept the pastorate at Louisburg, Kas.

Rev. J. S. Davis of Liberty, Mo., has been called to and accepted the pastorate at Pine street church, Nevada, Mo.

Because of the overflowing interest manifested in the regular weekly prayer-meetings, in the church at Nevada, Mo., Pastor Wright was compelled to institute protracted meetings. Why not have it that way in all our churches?

At Lodge Grass, Mont., the converted Crow Indians, recently gave \$100.00 to Home Missions. They have also given up the dance. What a lesson to some members of our churches!

Rev. Sanford Gee, who sometime ago resigned the work at Chillicothe, Mo., has accepted the earnest call to Tarkio, Mo. Bro. Gee is a splendid preacher and a fine pastor.

Rev. M. R. Cooper of Crocker, Mo., has been called to Kennett, Mo. Bro. Cooper is a strong preacher—a native of Mississippi, graduate of S. W. Baptist University, Jackson, Tenn., and the Seminary at Louisville, Ky.

Dr. B. R. Womack of Blackwell, Okla., who always writes well, has an exceptionally fine article in the Word and Way, of last week. His subject is Baptist Loyalty. Everybody ought to read it.

Rev. S. M. Brown, one of the editors of the Word and Way, has just closed a splendid meeting at Higginsville, Mo. Fifty have been added to the church. Bro. Brown preaches and sings the gospel.

Judge Frank M. Estes, an uncle of Gov. Joe Folk of Missouri, was baptized into the fellowship of the Third church, St. Louis, last Sunday.

The school at Sturgis, Ky., and the Buckner College at Wicheville, Ark., have gone into the hands of a Board of Trustees, who hold the property for the General Association of Baptists of the U. S. This resembles Convention work. Not much difference between a Board of Trustees of a school and a Board of Missions.

The members, who oppose the reception of Hardshell baptism, in Fulton, Ky., have withdrawn from the First Baptist church and organized another church, which they call "The Baptist Church." The editor and manager of the Baptist Flag and their families are among the constituent members.

The statistics of England show that it costs \$350,000,000 to run the English government. The drink bill of the same country is \$700,000,000. Twice as much for

drink as the running expenses of the government. That is alarming.

Rev. E. A. Stewart, Fort Worth, Texas, has just closed a meeting in his church, which is said to be the best in its history. Seventy additions by baptism. The pastor did the preaching.

The church at Union, S. C., has secured the services of Rev. J. J. Taylor, missionary to Brazil, to supply the church as pastor till a pastor can be obtained.

The Baptist Courier of South Carolina contains an appeal from the Baptist General Convention of Brazil to the Southern Baptist Convention, for Dr. R. J. Willingham to attend the Quarter Century Celebration of Brazilian Baptist Missions—June 23-30. By all means let him go.

Dr. Geo. W. Truett, of Dallas, Texas, has just closed a wonderful meeting at Baylor University. More than 100 professed faith in Christ. Many young Christians dedicated their lives to the Foreign Mission work.

Rev. R. F. Jenkins has resigned at Greenville, Texas, and accepts the church at Amarillo, same State.

Rev. Geo. W. Baines is no longer a missionary of the General Convention of Texas. He accepts the pressing call to become pastor at Alpine, Texas.

Rev. W. R. Covington becomes assistant pastor to Rev. E. P. Aldredge of the Second church, Dallas, Texas.

Pastor J. W. Beagle goes from Latonia to Loudon, Ky., and enters the pastorate of the Loudon church at once.

Rev. J. B. Wood has resigned at Logansport, La., and accepts work under the State Mission Board as general evangelist for Northwest Louisiana.

Rev. Richard Thomas, a Welsh Baptist, who was a prominent worker in the great revival in Wales, recently held a meeting in Harrodsburg, Ill., which resulted in 250 accessions to the church.

Pastor O. J. Cole resigns at Redpoint, Okla., and accepts the care of the church at Gulfman, same State.

The First church, Gainesville, Ga., have raised \$25,000 in gilt-edge subscription to build a house of worship. They expect to build a \$40,000 house.

The church at Pelham, Ga., has just closed the greatest meeting in the history of the town. There were 45 additions by baptism to the First church and 30 to the Second. Pastor H. P. Jackson was assisted by Rev. H. C. Buckholz.

Rev. O. J. Cole and J. H. McCuiston of Guyman, Okla., have launched a new paper, "The Gospel News." It is said to be a newsy Baptist paper and will do good.

The Greenville, Texas, church last Sunday ordained Rev. Oliver Vermillion to the full work of the Gospel ministry. His field of labor around Greenville asked for his ordination.

5

THE CIGARETTE.



No words can tell the cigarette story so graphically as the pictures on these pages. I advise every cigarette victim to have his photograph taken every year and put side by side in a frame in his room, where he can see the gradual, fatal deterioration in himself from year to year. If this does not startle him and bring him to his senses, no preaching will ever do it, for the pictures will be a sermon more eloquent than ever came from any pulpit.

I leave it to others to discuss the moral side of cigarette smoking. I denounce it simply because of its blighting, blasting effect upon one's success in life; because it draws off the energy, saps the vitality and force which ought to be made to tell in one's career; because it blunts the sensibilities and deadens the thinking faculties; because it kills the ambition and the finer instincts, and the more delicate aspirations and perceptions; because it destroys the ability to concentrate the mind, which is the secret of all achievement.

The whole tendency of the cigarette nicotine poison in the youth is to arrest development. It is fatal to all normal functions. It blights and blazes both health and morals. It not only ruins the faculties, but it unbalances the mind, as well. Many of the most pitiable cases of insanity in our asylums are cigarette fiends. It creates abnormal appetites, strange, undefined longings, discontent, uneasiness, nervousness, irritability, and, in many, an almost irresistible inclination to crime. In fact, the moral depravity which follows the cigarette habit is something frightful. Lying, cheating, impurity, loss of moral courage and manhood, a complete dropping of life's standards all along the lines are its general results.

Magistrate Crane, of New York City, says: "Sixty-nine out of a hundred boys between the ages of ten and seventeen who come before me charged with crime have their fingers disfigured by yellow stains. I am not concerned with this subject, I do not care to see them as a reformer, but it is my opinion that cigarettes will do more than liquid

to ruin boys. When you have arraigned before you boys hopelessly deaf through the excessive use of cigarettes, boys who have stolen their sister's earnings, boys who absolutely refuse to work, who do nothing but gamble and steal, you can not help seeing that there is some direct cause, and a great deal of this boyhood crime is in my mind, easy to trace to the deadly cigarette. There is something in the poison of the cigarette that seems to get into the system of the boy and to destroy all moral fiber."

He gives the following probable course of a boy who begins to smoke cigarettes: "First, cigarettes. Second, beer and liquors. Third, craps—petty gambling. Fourth, horse racing—gambling on a bigger scale. Fifth, larceny. Sixth, state prison."

Not long ago a boy in New York robbed his mother and actually beat her because she would not give him money with which to buy cigarettes. Every little while we see accounts in newspapers all over the country of all kinds of petty thefts and misdemeanors which boys commit in order to satisfy the cigarette mania.

Another New York City magistrate says: "Yesterday I had before me thirty-five boy prisoners. Thirty-three of them were confirmed cigarette smokers. Today, from a reliable source, I have made the gruesome discovery that two of the largest cigarette manufacturers soak their product in a weak solution of opium. The fact that out of thirty-five prisoners thirty-three smoked cigarettes might seem to indicate some direct connection between cigarettes and crime. And when it is announced on authority that most cigarettes are doped with opium, this connection is not hard to understand. Opium is like whisky—it creates an increasing appetite that grows with what it feeds upon. A growing boy who lets tobacco and opium get a hold upon his senses is never long in coming under the domination of whisky, too. Tobacco is the boy's easiest and most direct road to whisky. When opium is added, the young man's chances of resisting the combined forces and escaping physical, mental, and moral harm is slim, indeed."

Young men of great natural ability, everywhere, some of them in high positions, are constantly losing their grip, deteriorating, dropping back, losing their ambition, their push, their stamina, and their energy, because of its deadly hold upon them. If there is anything a young man should guard as divinely sacred, it is his ability to think clearly, forcefully, logically.



NICOTINE IN THE FROG.

Dr. J. J. Kellogg says: "A few months ago I had all the nicotine removed from a cigarette, making a solution out of it. I injected half the quantity into a frog, with the effect that the frog died almost instantly. The rest was administered to another frog with like effect. Both frogs were full grown, and of average size. The conclusion is evident that a single cigarette contains poison enough to kill two frogs. A boy who smokes twenty cigarettes a day has inhaled enough poison to kill forty frogs. Why does the poison not kill the boy? It does kill him. If not immediately, he will die sooner or later of weak heart, Bright's disease, or some other malady which scientific physicians everywhere now recognize as a natural result of chronic nicotine poisoning."

A chemist, not long since, took the tobacco used in an average cigarette and soaked it in several teaspoonfuls of water and then injected a portion of it under the skin of a cat. The cat almost immediately went into convulsions, and died in fifteen minutes. Dogs have been killed with a single drop of nicotine.

KILLED BOTH.

A young man died in a Minnesota state institution not long ago, who, five years before, had been one of the most promising young physicians of the West. "Still under thirty years at the time of his commitment to the institution," says the newspaper account of his story, "he had already made three discoveries in nervous diseases that had made him looked up to in his profession. But he smoked cigarettes, smoked incessantly. For a long time the effects of the habit were not apparent on him. In fact, it was not until a patient died on the operating table under his hands, and the young doctor went to pieces, that it became known that he was a victim of the paper pipes. But then he had gone too far. He was a wreck in mind as well as in body, and he ended his days in a maniac's cell."

UNIVERSITY RECORDS.

Anything which impairs one's success capital, which cuts down his achievement and makes him a possible failure when he might have been a grand success, is a crime against himself. Anything which benumbs the senses, deadens the sensibilities, dulls the mental faculties, and takes the edge off one's ability, is a deadly enemy, and there is nothing else which effects all this so quickly as the cigarette. It is said that within the past fifty years not a student at Harvard University who used tobacco has been graduated at the head of his class, although, on the average, five out of six use tobacco.

An investigation of all the students who entered Yale University during nine years shows that the cigarette smokers were the inferiors, both in weight and lung capacity, of the non-smokers, although they averaged fifteen months older.

Dr. Fiske, of the Northwestern Academy, has asked all pupils who will not give up cigarettes to leave the academy. In one year, not one of the boys who used cigarettes stood in the front rank of scholarship.

"This is our experience in teaching more than fifty thousand young people," says

the principal of a great business college. "Cigarettes bring shattered nerves, stunted growth, and general physical and mental degeneration. We refuse to receive users of tobacco in our institution."

Cigarette smoking is no longer simply a moral question. The great business world has taken it up as a deadly enemy of advancement, of achievement. Leading business firms all over the country have put the cigarette on the prohibited list. In Detroit alone, sixty-nine merchants have agreed not to employ the cigarette user. In Chicago, Montgomery Ward and Company, Hibbard, Spencer, and Bartlett, and some of the other large concerns have prohibited cigarette smoking among all employees under eighteen years of age. Marshall Field and Company, and the Morgan and Wright Tire Company have this rule: "No cigarettes can be smoked by our employees." One of the questions on the application blanks at Wanamaker's reads: "Do you use tobacco or cigarettes?"

HE IS NOT WANTED.

The superintendent of the Lindell Street Railway, of St. Louis, says: "Under no circumstances will I hire a man who smokes cigarettes. He is as dangerous on the front of a motor as a man who drinks. In fact, he is more dangerous; his nerves are apt to give way at any moment. If I find a car running badly, I immediately begin to investigate to find if the man smokes cigarettes. Nine times out of ten he does, and then he goes, for good."

E. H. Hiramman, the head of the Union Pacific Railroad system, says that they "might as well go to a lunatic asylum for their employees as to hire cigarette smokers."

The New York, New Haven, and Hartford, the Chicago, Rock Island, and Pacific, the Lehigh Valley, the Burlington, and many others of the leading railroad companies of this country have issued orders positively forbidding the use of cigarettes by employees while on duty.

If there is anything the youth should regard as sacred and should preserve intact at all hazards, as it affects his future more than anything else, it is his will power, and this is affected very early in the cigarette smoker, so that he finds himself a slave of a practice which was once absolutely within his own volition.

KILL THE POWER OF DECISION.

Another of the deadly influences of cigarette smoking is the gradual killing of the power of decision. The victim begins to vacillate, to waver, and to ask everybody's advice. He can not make up his mind about anything. He loses the power to say "No."

The symptoms of a cigarette victim resemble those of an opium eater. A gradual deadening, benumbing influence creeps all through the mental and moral faculties; the standards all drop to a lower level; the whole average of life is cut down, the victim loses that power of mental grasp, the grip of mind which he once had. In place of his former energy and vim and push, he is more and more inclined to take things easy and to slide along the line of the least resistance. He becomes less and less progressive. He dreams more and acts less. Hard work becomes more and more tedious and repulsive, until work seems drudgery to him.

Cigarette smoking early impairs the digestive organs. It causes a gradual loss of appetite, and the wretched victim substitutes more cigarettes for food. In fact, he finally gets to a point where he becomes such a slave to the cigarette that he can not do without it.

Herein lies one of the greatest dangers of the cigarette. It creates a longing which it cannot satisfy. Victims who have smoked from one hundred to one hundred and fifty cigarettes a day say that, while the smoking gives some temporary satisfaction, it creates a perpetual dissatisfaction, in that it never appeases the additional hunger it creates; hence the longing for other stimulants that will do what the cigarette promised but can not fulfill.

A physician in charge of a large sanitarium in the West says that three fifths of all the men who came to the institution within a year, to be cured of the opium, morphine, or cocaine habit, have been cigarette smokers, and that sixty per cent. of these pleaded, as their only excuse, the need of a stronger stimulant than the cigarette.

Excessive cigarette smoking increases the heart's action very materially, in some instances twenty-five or thirty beats a minute. Think of the enormous amount of extra work forced upon this delicate organ every twenty-four hours! The pulsations are not only greatly increased, but, also, very materially weakened, so that the blood is not forced to every part of the system, and hence the tissues are not nourished as they would be by means of fewer but stronger, more vigorous pulsations.—Success.

they would be by means of fewer but stronger, more vigorous pulsations.—Success.

The Nut-Cracking Corner.

A brother asks: "What does it take to constitute a Christian, and what is the difference between a Christian and a saint?"

The word Christian is used very loosely. Strictly speaking, one is a Christian when in sincerity he accepts Jesus Christ as his Savior, his Lord and his Master. The very moment one truly believes in Christ he is in heart and in fact a Christian. But, as judged by the world, one who, professing to accept Christ as his Savior and Lord, conforms his life to the teachings of Christ is a Christian. Consequently, to be a Christian in the full sense of the word, as generally used, one must be a believer in Christ and a follower of Christ. The world makes no allowance for "our short-comings." It is well to note just here that believing in Christ establishes our relation with God as Christians, and obeying Christ and following Him establishes our claim before the world and glorifies our God.

Saint means "a holy one." Holy before God. Every real Christian is holy before God, therefore every real Christian is a saint in God's sight. The life does not make us saints, neither does suffering for Christ; we are made saints by the cleansing, renewing sanctifying power of the blood of Christ, and the life is the outgrowth of the inward saintliness of the real believer in Christ.

A brother wants to know whether or not it is a fact that the Catholics believe that they should obey the Pope in temporal things, instead of the laws of the land in which they live.

I will answer that by quoting the exact words of the two cardinal deacons who place the tiara on his head when he is crowned Pope. They place the tiara on his head saying: "Receive the tiara ornamented by the three crowns, and know that you are the father of bishops and kings, the earthly governor of the world, the vicar of our Savior Jesus Christ, to whom be honor, world without end." See Schaaf Herzog Encyclopaedia, under Pope.

If he is the earthly governor of the world, the father of bishops and kings, of course they believe that first duty in all things temporal and spiritual is to him. Those who believe what is said by the cardinals must obey him on earth instead of Christ, for he acts in Christ's stead.

A sister asks a very practical question. She asks: "What is the best way for a member of a country church to reach, inform and indoctrinate the members of the church, generally?"

This member has waked up to the fact that we have many good Baptists who know but little about Baptist doctrines and about what Baptists are doing. We need ten thousand like her.

But to answer her question. Sister, the best thing you can possibly do is to write to the editor of your denominational paper, The Baptist Record, and get the best club rates you possibly can; then visit every member of the church to which you belong, if possible, and put the paper in every home you can. Keep a list of the homes into which you cannot place the paper, then see if you cannot get some good brethren to help you and send the paper for one year into every home. Then work up a monthly meeting of the ladies in connection with your regular church meeting, and in that meeting talk together about the things in the paper during the past month; then you write a short account of your meeting to the editor and send it in the next mail. A work of that kind would "wake the natives." Don't you credit the editor with this, for he did not write it nor suggest it.

Here is a hard question: "If the majority of a church call a pastor against the determined wish of the minority, should the pastor accept?"

That is a question that nobody can answer without fully knowing all of the facts. Unless there is some exceedingly good reason for not doing as the majority should always consent to the majority and do their best just as if it were their way. Baptist churches are democratic, therefore the majority must rule. It is better to make than to ignore the saints by kicking



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Has all the good features of previous models and a new frictionless escapement that suits the requirements of any operator and does not need change of adjustment for speed or regular work, with many other new improvements and features that please the operator and owner alike in producing more and better work. You ought to use a

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Chicago Bldg. CHICAGO

WOMAN'S WORK.

MRS. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.

(Direct all communications for this department to Clinton, Miss.)

WOMAN'S CENTRAL COMMITTEE

Mrs. J. A. Hackett, President, Meridian; Mrs. W. R. Woods, Secretary, Meridian.

The Family Meeting.

We are all here!
Father, mother,
Sister, brother,

Each chair is filled—we're all at home;

To-night let no cold stranger come;

It is not often thus around

Our old familiar hearth we're found.

Bless, then, the meeting and the spot;

For once be every care forgot;

Let gentle Peace assert her power

And kind Affection rule the hour;

We're all here—all here.

Some are away—the dead ones

Who thronged with us this ancient hearth,

And gave the hour to guileless mirth.

Fate, with a stern, relentless hand,

Looked in and thinned our little band;

Some like a night-flash passed away,

And some sank, lingering, day by day;

The quiet graveyard—some lie there—

And cruel Ocean has his share—

We're not all here.

We are all here!

Even they—the dead—though dead, 'so dear,

Fond Memory, to her duty true,

Brings back their faded forms to view.

How life-like, through the mist of years,

Each well-remembered face appears!

We see them as in times long past;

From each to each kind looks are cast;

They're round us as they were of old—

We are all here.

We are all here!

Father, mother,
Sister, brother,

You that I love with love so dear.

This may not long of us be said;

Soon must we join the gathered dead;

And by the hearth we now sit round

Some other circle will be found.

Oh, then, that wisdom may know,

Which yields a life of peace below.

So, in the world to follow this,

May each repeat, in words of bliss.

We're all—all here!

—Charles Sprague.

The following impressions of

"Home Life in Brazil" were

written by Miss Nannie Henderson,

of Salem, Virginia, who prepared

them from her own personal acquaintance in that country:

Home Life in Brazil.

The people of the remote country

districts of Brazil retain many of

the primitive habits and customs of

the Eastern ancestry. It would be

easy to imagine one's self back among

patriarchal races and Biblical customs.

The houses of the poor and middle

classes are of the simplest construction.

Heavy posts set in the ground

serve as a framework, while upright

poles between them, interlaced with

pliant boughs, plastered with clay,

form the walls. There are wooden

shutters to the windows, and there

is a tile roof or grass thatch. Even

the more pretentious houses, with their

curtainless windows and bare floors,

seem but cheerless homes to the

more favored inhabitants of colder

climates.

Women, though ignorant and

superstitious, hold a higher position

than in many other countries. They

are often notable housewives, attending

well to their children and the preparation

of food. One of the household

industries is the preparation of

farinha, which until recently supplied

the place of wheat bread. Most of

the farms have what is called a mon-

jolo, a simple contrivance for

crushing corn, hulling rice, and

even coffee. It consists of a large

square log, twenty or thirty feet

long, suspended on a pivot in the

middle. One end is hollowed out

into a sort of large spoon, capable of

holding several gallons of water, and

the other end is furnished with a

strong wooden pestle, which falls

into a mortar under it. The spoon

is placed under the fall of any small

stream of water. As soon as it is

filled, it empties by its own weight,

and the pestle falls back into the

mortar. This process goes on as long

as the water is turned on, and is

said to be the most perfectly adapted

labor-saving machine ever invented

for the use of primitive people. The

Indian corn is soaked in a trough,

for several days before being

crushed, and the meal is: toasted in

large sheet-iron pans, after being

taken from the mortar. The farinha,

thus prepared, keeps for a long

time, and is sprinkled over the food,

or used with milk. Conos, or

collards,

which yields a life of peace below.

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seem but cheerless homes to the

more favored inhabitants of colder

climates.

Women, though ignorant and

superstitious, hold a higher position

than in many other countries. They

are often notable housewives, attending

well to their children and the preparation

of food. One of the household

industries is the preparation of

farinha, which until recently supplied

the place of wheat bread. Most of

the farms have what is called a mon-

jolo, a simple contrivance for

crushing corn, hulling rice, and

even coffee. It consists of a large

square log, twenty or thirty feet

long, suspended on a pivot in the

middle. One end is hollowed out

into a sort of large spoon, capable of

holding several gallons of water, and

the other end is furnished with a

strong wooden pestle, which falls

into a mortar under it. The spoon

is placed under the fall of any small

stream of water. As soon as it is

filled, it empties by its own weight,

and the pestle falls back into the

mortar. This process goes on as long

as the water is turned on, and is

said to be the most perfectly adapted

labor-saving machine ever invented

for the use of primitive people. The

Indian corn is soaked in a trough,

for several days before being

crushed, and the meal is: toasted in

large sheet-iron pans, after being

taken from the mortar. The farinha,

thus prepared, keeps for a long

time, and is sprinkled over the food,

or used with milk. Conos, or

collards,

which yields a life of peace below.

So, in the world to follow this,

May each repeat, in words of bliss.

We're all—all here!

—Charles Sprague.

The following impressions of

"Home Life in Brazil" were

written by Miss Nannie Henderson,

of Salem, Virginia, who prepared

them from her own personal acquaintance

in that country:

Home Life in Brazil.

The people of the remote country

districts of Brazil retain many of

the primitive habits and customs of

the Eastern ancestry. It would be

easy to imagine one's self back among

patriarchal races and Biblical customs.

The houses of the poor and middle

classes are of the simplest construction.

Heavy posts set in the ground

serve as a framework, while upright

poles between them, interlaced with

pliant boughs, plastered with clay,

form the walls. There are wooden

shutters to the windows, and there

is a tile roof or grass thatch. Even

the more pretentious houses, with their

curtainless windows and bare floors,

seem but cheerless homes to the

more favored inhabitants of colder

climates.

Women, though ignorant and

superstitious, hold a higher position

than in many other countries. They

are often notable housewives, attending

well to their children and the preparation

of food. One of the household

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farinha, which until recently supplied

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said to be the most perfectly adapted

labor-saving machine ever invented

for the use of primitive people. The

Indian corn is soaked in a trough,

for

Deaths

REILEY, SR.
 long and useful life came to a close at Newhebron Tuesday, Feb. 19, when Bro. Riley, the citizen, the laborer, the merchant, the banker, the father, the husband, and the Christian, passed peacefully to his eternal home.
 Born in Lawrence County, Mississippi, and 72 years and 9 days when the Master called. Born Tuesday was married on Tuesday and his home to God on Tuesday.
 His wife was on the farm, where he was largely free from the temptations common to town or city.
 He knew no vice, and contracted no evil habit, hence his powers of body, heart and mind were free to develop to the highest possible good. After some years on the farm he went to school, and there are scores of people in Hebron community who owe their early training to the books taught by Bro. Riley. When the Southern State seceded from the Union, he was among the first to respond to his country's call. Enlisting in the 16th Mississippi, Company B, Harry Smith captain and the beloved Long chaplain Bro. Riley went forth to do service for his country in the Virginia army. After four years of toil and bloodshed, he returned home to face life anew, leaving many of his comrades on the battlefield.
 On Feb. 28, 1902, he was married to Miss Belle Weathersby, of that same community. They were the honored parents of 11 children, 6 boys and 5 girls. Three are dead and 8 are left at the bedside when the end came. He has reared a family of blessed children. F. L. Jr., has the chair of history in the University at Oxford, J. D., the next oldest son, is a lawyer, a faculty located in Chicago. The other two boys, John and Jim, are the business men at Newhebron.
 The girls like the boys, have been blessed with culture. Mollie married Dr. Berry of Columbus, and they have a growing and interesting family. Belle is the wife of Prof. Patterson, and these men are all Baptists and have taken high rank in their professions. The single girls, Ellen and May, who are still at home with their mother, will graduate in another season at Hillman College.
 Thirty-five years ago, associated with Doc J. M. Dannefer, Bro. Riley began the mercantile business at Hebron, and success in this phase of life has crowned his efforts. He was the model merchant in all of these years of public life and dealing with all classes of people. There existed very little friction between him and his customers. He was not only a prince among men, but a princely merchant.
 Sometime like 25 years ago while Bro. T. J. Walms was holding a meeting at Hebron Bro. Riley made peace with God by trusting in Christ, and together with his wife he went down into the beautiful waters of Silver

Creek and was baptized by Bro. R. W. Hall. His pastor can testify as to his loyalty to the cause of his Master. Christian education and every other good work till the day of his being taken on high.
 He lived to see the dawning of a new age, an age of railroads, banks and other new enterprises, and Bro. Riley made ready to keep pace with the times. And as dear as old Hebron was to the family, and sacred as the spot is where rest their dead, he set his energy to work to build Newhebron, hence this morning's sun rose over one of the prettiest towns on the Columbia and Gulfport railroad, with their nice residences, wide streets, two modern church houses and large business establishments, and Bro. Riley is indeed the father of the town. He came as near accomplishing everything that he undertook as any man I ever knew.
 There was but one object dear to his heart that he craved to see before he closed his eyes, and that was a magnificent school building on the hill west of the town, at the end of Main street, but I suppose the Lord thought Bro. Riley had done enough and therefore God spoke to his servant and His servant slept.
 The funeral services were held at the new Baptist church and was largely attended by the best people for miles. Conducted by Pastor Lane, assisted by Eld. J. C. Buckley, a life-long friend, and Eld. R. Drummonds, a former pastor, after which his body was placed to rest in the new cemetery at Newhebron, to abide the coming of our Lord.
 Servant of God, well done,
 Rest be thy new employ;
 And while eternal ages roll,
 Rest in thy Master's joy.
 J. H. L.
Best by Test.
 The Combination Oil Cure for Cancer and Tumor has its imitators. Beware of them. Write to-day to the Originator for his free books. Dr. D. M. By, 316 N. Illinois St., Indianapolis, Ind.
 Christ's friendship must become the soul of pleasure as well as the strength of the heart in patience and in pain.
A Popular G. A. R. Charm.
 Three veterans, hale and hearty despite their thin hair and their white beards, were lunching together.
 "Do you see this?" said the first, and he held up his watch charm—a ball of dull metal set in a square of gold. "Do you know what this is? This is the bullet they took out of my left arm at Bull Run."
 The second veteran displayed his charm—a metal ball set in a gold cross.
 "This," said he, "is the bullet they took out of my leg at Gettysburg." He sighed. "The bullet they took out," he said, "but not the limp."
 The third veteran's charm was a bullet set in a ring of brilliant.
 "Out of my head," said he.

FREE TO YOU—MY SISTER



Free to You and Every Sister Suffering From Woman's Ailments.
 I am a woman.
 I know woman's sufferings.
 I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whittish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 10 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Stickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women healthy, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, absolutely free. Write today, as you may not see this offer again. Address **MRS. M. SUMMERS, Box 232 - - - Notre Dame, Ind., U. S. A.**

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 I used the "SOUTHERN" WOOD FIBER PLASTER in my residence recently built at Clinton, Miss. I am delighted with it, and think the manufacturers have rightly called it "WONDERFUL."
 (Signed) **JOHN L. JOHNSON.**
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 NITRATE OF SODA is the sure way to cultivate healthy, heavy bearing plants. Cotton planters have made tests for us in various localities with satisfactory results. We want more tests made on COTTON and will send **Absolutely Free** to the first 300 planters who apply, enough Nitrate of Soda to let them try it. Write at once as this offer is necessarily limited. To the twenty-five planters sending the best results from these trials, we offer as a prize, Prof. Voorhees' book, "Fertilizers," a most valuable work for every planter, containing 327 pages handsomely bound. "Food for Plants," a book no planter should be without, sent free upon request as long as the edition lasts, if paper is mentioned in which this advertisement is seen.
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WHEELER.
 On the 17th inst, at 1:50 p. m. God took little Frank Wheeler to be with Him. He is the son of Bro. and Sister J. E. Wheeler of Knoxville. For nine months he had been in the home, a laughing babe of bright promise, entwining himself around the hearts of fond parents and loved ones.
 What his short mission was in this world, we may never know, but that he had a mission no one doubts. Whatever that mission was, it has been finished and he has gone to be with God, where there is no more sickness, no more death.
 We express our sympathy to the parents and loved ones. Weep not as those who have no hope. The darling is not dead, but sleepeth.
 J. B. Polk.
 Roxie, Miss.
JAMES ALLEN SCARBOROUGH.
 Was born of humble parentage in Lawrence County, Mississippi, June 1st, 1846 and while quite young enlisted in the Confederate army and was thus cut off from the opportunity of preparing for his life work. But when the Spirit of God entered the domains of his soul he meekly bowed to the will of the Almighty and confessed Jesus as his Savior and Lord. He also recognized the voice of his Lord as clear and imperative in his call to the Christian ministry. And in this, as in all matters of Christian duty, he rendered cheerful and unstinted obedience till the summons came, January 27, 1907, for him to cease from his labors and enter into rest and the joys of his Lord.
 His work was done under many disadvantages and often without compensation, but he never grew despondent; but, like Paul (2 Cor. 6:10), "As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." Wherever he went he was a benediction to those he met, and his presence was a source of comfort and good-cheer on all occasions. In conversation and counsel he was full of wisdom and abounded in spontaneous wit; and as a leader, safe. He sought never to give offense, and seemed never to be conscious of offered offense.
 He did much of what he called "fence-corner" missionary work without appointment or pay from anybody or board, the result of which will tell on the ages to come.
 We shall miss his cheer and counsel

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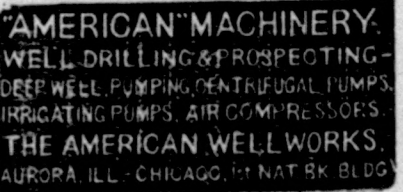
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One of the first Secretaries of Agriculture was a man of great shrewdness and ability, which were not incompatible with a

She looked nonplused; but hesitatingly she took the pen and said:

"I will sign it; I will take the risk; but you must tell me

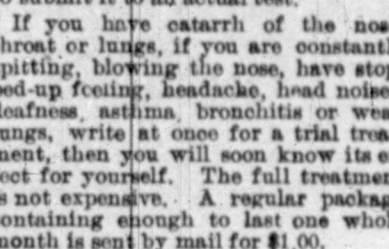


ST. LOUIS,

Learning that Madame Lafayette was soon to be led to the guillotine, he sent his wife to La Force prison in the official carriage of the legation. The trappings announced to every one the dignity of the American minister, then the only representative in Paris of any of the nations of the south.

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